462 Many other home duties may oblige the woman to leave the
511 fields at noon; her head still laden with her basket, she may
356 go to the swamps, near by, and dig out a store of black clay
317 (bompfi). She comes back, mixes the clay with the fresh dung which she has taken from the oxen kraal, and, spreading this mixture with her hands, smears the floor of the hut. This work is called *sindja* (Ro) or *kopola* (Dj.). Dust and vermin will at once disappear under this plaster of black earth, which will dry in a few hours time. Woe to the woman who has not put enough dung in this novel kind of cement! The floor will crack. The clay will shrivel and, when people walk on it, it will crumble into dust! The work will have to be done all over again two or three days later. But if the clay is of good quality, it will harden and last at least a week, the more so as neither wooden shoes nor nailed boots will spoil it.

462 Another woman will go with her primitive axe in search of
511 dead wood. She makes a bundle which she ties with grasses,
213 strengthening these grasses by entwining them with small
284 twigs (1). On returning to the village, she throws her burden on to the ground, before the door of her hut, with the exclamation: "Hu!"

462 Others go to their storehouses, the small huts on poles, where
511 mealies, monkey nuts in their husks, millet and sorghum are kept.
343 They take what they need from these stores (tshaha) by lifting up
252 the roof of the little hut, come back and empty the mealies into the
516 mortar, whilst a friend rubs off the grains from the ears of millet or shells the monkey nuts. Two or three women seize their pestles and begin to pound, in measured time, the bottom of their mortars: Gu-gu-gu-gu. Quite a long way off, on the other side of the copse, this pestle song can be heard, resembling the noise of the flails when corn is threshed in the barn. And the busy women stream with perspiration! This method of crushing the mealies in an erect position, by a vigorous up and down movement of the pestle in

284 (1) Men, when they fasten a bundle with a string, make a knot (ba fundju) whilst
313 woman twist it with a little stick (sulela hi linhi); when a woman ties a knot, the two ends of the string will be at right angles to the string, whilst when a man makes it, the ends will be parallel with it. (Mbuzi).

241 (Dj.), in the bush which has never yet been cultivated, or has
221 been lying fallow for a long time, is very hard work indeed!
313 Beginning in the early morning the woman cuts down the small trees with her axe (khaula, dji-ma); if the stems are too large she lights a fire at their base and leaves them to burn until they fall. Natives have not the slightest idea of the value of trees, if

Tilling the fields near Makulane (Maputju country). *Phot. D. Lanoir.*

these trees do not bear edible fruit, and destroy whole forests without any compunction. As previously mentioned, the labourer spares only the nkanye, mphimbi, nkuhlu, etc., and sometimes the mimosa parasol (gowane, Albizzia fastigiata) which provides a beneficial shade for the maize. Then she breaks the soil with her hoe and piles up in heaps the weeds (bibi, dji-ma) and bushes which she has uprooted, leaving them to dry before burning them.
[538] This is a long job and requires great patience. The old adage says very truly:

U nga bone bibi u ku ndji rimele. (Don't waste your time in looking at your heaps of rubbish, and fancying that your work is done!)

532 I do not believe any foreign influence was exercised in the
322 conception of the idea. His group is absolutely original, and, as such, shows us to what lengths the sculptural talent of the Ba-Ronga can go. This group is now in the Neuchâtel Museum.

313 While statuettes are the most elaborate products of Native
532 sculpture, *canoes* (shene (Dj.) are the largest. I have already
322 mentioned the taboos connected with the cutting of the mahogany and nkwenga trees when used for this purpose (p. 19). Other trees, the mpfubu and the muhlu, can be cut without these precautions being taken.

IV. *Metallurgy.*

172 When and how did iron reach the Ba-Ronga ? Probably we
412 shall never be able to ascertain. Tradition has it that the primitive
316 inhabitants of Nondwane, the Honwana, who cooked elephants in order to tear them in pieces, had no iron implements. Some authorities tell us that the hoe in use in olden times was of an exceedingly hard wood, wrenched I know not how from a species of teak tree called *ntjhiba*. The Natives of these parts must have passed directly from the age of wood to that of iron. There was certainly a stone age, comparable to that of the lake dwellers, in Cape Colony, where a great quantity of silex and of polished stones have been found. I never heard of any such implements having been used by the Thongas, nor found within their territory. As regards the bronze age, they have known the use of copper for a long time, but it cannot be proved that they knew it before iron.

177 Iron and other metals seem to have been first introduced in
439 Delagoa Bay by the "Godji" traders and whale fishers, of whom
316 I shall shortly speak ; they are the first White visitors whom the Natives now remember. The Ba-Ronga used to exchange fowls and other domestic animals for hoes, brass bracelets, and copper brought by the strangers, and they had found out how to make copper wire by forging (fula) the pieces bought from the "Godji."